

Tsykhuliak I. Retrospective of the spiritual and social aspects of the springs of Greek-Catholic spirituality in the second half of the XIX century

The article deals with the objectification of the "austrian" period of life of the Greek-Catholic priest-hood of Galicia. Without resorting to deep geopolitical revisions, the article eliminates the aspectal panorama of the sociopastoral initiatives of the church. The circumstances and challenges due to which the priesthood of the region succeeded in a successful implementation of a socially important ecclesiological and cultural mission were analyzed. Influenced by the geopolitical conditions of the second half of the XIX century, the church became not only the educational establishment of the Ukrainian intellectuals but also, undoubtedly, a crucial element of the unity of the Ukrainian nation. The research framework covers a period that not only changed the socio-cultural situation of Lviv and Eastern Galicia, but also the social architectonics of the European civilization of those days.

In August 1772 in St. Petersburg the sides of the coalition triad, which included the Russian empire, Catherine II, Prussian king Frederick II and the Habsburg monarch Cisar Joseph II, signed a treatise according to which the territory of Galicia was annexed to the multinational Austro-Hungarian Empire.

Having encountered in the new sociopolitical realities, the hierarchy of the Greek Catholic Church tried to use the situation as fully as possible for the entire care of its representatives, interaction and contact with the society. By building structures of church organizations, the priesthood greatly contributed to the spread of education among the Ukrainian peasantry, the strengthening of the national consciousness of the masses and the formation of a sense of self-esteem among them. The priests were not only a spiritual sacred icon, but also to a large extent an important political elite of the Galician Ukrainians.

Since the only leading group of the Russian population was the priesthood, the priests were forced to become the only educational brunch of the Galician society for a long time. Being in a difficult material condition and depending on the will of the Polish tycoons, the priesthood shared the burden of their social status with the peasants.

As a result of state reforms, the priesthood got an opportunity to receive an education ("Barbareum" in Vienna, Lviv seminary, theological faculty of Lviv University) and engage in the more active educational activities among the people. While taking care of the economic development of the village, the priests also educate a new generation of conscious Ukrainians. The church was focusing on the social care of the unprotected layers of society and poor peasants. The church also took care of the orphanages and the houses of the elderly and sick. The actions of fighting with drunkenness and wastefulness of the peasants were of great importance.

Realizing that aim of political and agricultural affairs does not entirely correspond to the mission of the pastor, the priests tried to educate the future leaders of the people, the future intelligentsia, to whom the leadership could be conveyed.

During the era of Austrian domination the work of the priesthood in the social field and the ability to move away from a secular activity can serve as a model for the UGCC in the present day, when the priest-hood again faces the problem of combining a pastoral care and an active civic position in its activity.

Key words: society, church, monarchy, social doctrine, Galicia, religion